THE TRUE TYTHING OF THE Gospel-Ministers:

OR

An Answer to an National Teacher, that Sueth an Elder of a Church for Tythes;

Proving that Tythes are not to be enforst upon Members of true Churches, neither by the Law of God nor Man: And that Princes have not to do (as Princes) to appoint any Gospel-Ministers Maintenance, it is a divine thing, and Christ as King in the Heart is to make Laws for it, and none but He in this time.

By *Richard Kingsnoth*, a Servant of Jesus, and of his Church meeting at *Staplehurst* at *Spilsbill* in *Kent*.

Whatsoever is not of faith is sin, Rom. 14. 23.

For the Priesthood being changed, there is made of necessity a change also of the Law, Heb. 7. 12.

Speak unto the Children of Israel that they bring me an Offering, of every man that giveth it willingly with his heart, ye shall take my Offering, Exod. 25. 2.

Freely you have received, freely give, Matt. 10. 8.

Even so hath the Lord ordained, that they that preach the Gospel, should live of the Gospel, 1 Cor. 9. 14. *What is my reward then, verily that when I preach the Gospel, I may make the Gospel of Christ without charge, that I abuse not my power in the Gospel*, verse 18. *Not because I desire a gift, but I desire fruit that may abound to your account. A Sacrifice acceptable well pleasing to God*, Phil. 4. 17. 18.

London, Printed by *G. Dawson*, for *Francis Smith* in *Flying-Horse-Court* in *Fleet-street*, 1657.

THE TRUE TYTHING OF THE Gospel-Ministers:

OR

An Assessor to an National Teacher, that seeks an Elder or a Church for Tythes; Proving that Tythes are not to be collected upon Members of true Churches, nor hereby the Law of God nor Man. And that Princes have not to do (as Princes) to ensoure any Gospel-Ministers Maintenance, as a divine thing, and Christ as King in the Gospel is to make Laws, and none but Christ in this time.

By Richard Kingsworth, a Servant of Jesus, and of his Church meeting at Shapleigh, near Stillhill in Kent.

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TO THE READER.

Loving Reader,

I *Being Sued for Tythes, by a man that I have had better hopes of, than ordinarily I can have of the most of the National Preachers; he affirming it unto me, that if he thought it a sin, he would not sue me; and giving it to me under his hand, that he was most resolved to recover it of me, if he and I did live together, unless I could prove it to be a sin: Thereupon I have adventured to answer all his Arguments, (that to my remembrance) he ever did bring for it; and yet if he will not believe, it may be some other will; if not, yet the Saints may be enlightened in the truth of the cause, to suffer for it; I have not been long nor tedious; but short and plain without flat-*

very; it is but a Mite in regard of what others have done in this thing; but it is what it is by Grace; and his Grace go with it that brought it forth; then have I my desire, that he may have the Glory; and his People some good; and so I remain,

A Servant of the Lord Iesus Christ, and his Churches,

Richard Kingsnoth.

The

The true Tything of the GOSPEL-MINISTERS.

Question.

WHither or no it be a sin for a National Parish Preacher, as now they are, to sue or imprison any for Tythes that are not of his Parish Congregation, but is separated from it, and doth not partake at all of his Ministry?

Answer. It is sinful; because *whatsoever is not of Faith is sin*, Rom, 14. 23. And the Word of God is the ground of Faith, *Rom.* 4. 3. *Abraham believed God and it was counted unto him for Righteousness*, Rom. 4. 3. But the Word of God did never command any to take Tythes, but *Aaron*, and *Levi*, those onely who might have no other Inheritance but Tythes, *Numb.* 18. 21. the Lord saith, *I have given the Children of Levi all the tenth in Israel, for an Inheritance for their service, which they serve even the service of the Tabernacle of the Congregation*, Numb. 18. 20. to 32. Heed it well; it is all the Tythes, not a part, but all; therefore Tyth must all be paid, to Mint, Annise, and Cummin, *Matt.* 23. 23. It was the Pharisees boast, *that he paid Tythes of all that he possest*; the whole Nation of Israel were cursed with a curse, for robbing

of God; *Ye have robbed me, saith the Lord*, Mal. 3. 8, 9, 10. no man great nor small exempted, rich, nor poor, might retain any part.

Quest. *Why was it so strickly to be paid?*

Ans. Because it was Gods part, which all Israel had given to God in thankfulness for all that God gave to them, it must not be changed nor altered, it is holy to the Lord, *Gen.* 14. 20. *Heb.* 7. 4. *Mal.* 3. 8, 9, 10. *Gen.* 28. 21, 22. *Levit.* 27. 32, 33.

Quest. *How did all Israel give it to God, while* Abraham *yet had no child, could they vow it to God before they were born?*

Ans. Yea, they did, for the text saith, *Abraham gave a tenth part of all*, Heb. 7. 2. But *Levi paid Tyth* (verse 9.) *while he was yet in the loyns of his Father Abraham*, verse 10. and *Jacob* vowed it, *Gen.* 28. 22. The free vow of the parent did bind the children, and this was given to God, yea to Christ in the Figure *Melchisedec*, before the order of *Aaron* was; and *Levi* paid it; while he was yet in the loyns of *Abraham*, in signification that Christ was greater than *Aaron*, *Heb.* 7. heed it well.

Quest. *What doth this teach us?*

Ans. That Tythes was a Free-will-offering of man to God at the first, yea to Christ in the Figure *Melchisedec*, before God gave it to the *Levites* by a Statute-Law; *And the Priesthood being changed*, Heb. 7. 12. *there is made of necessity a change also of the Law*, into a Free-will-offering: again, *Thy people shall be willing in the day of thy power*, Psal. 110. 3. Men and women whose hearts made them willing, came and brought Offerings toward the House of the Lord, *Exod.* 35. 21, 22, 29. that onely God accepted, 1 *Chron.* 28 9. 2 *Chron*, 29. 5. 2 *Cor.* 9. 14, 18. 2 *Cor.* 8. 1. *The free gift* (in Gospel times) *is an odour of a sweet smell, a sacrifice acceptable, well pleasing to God*; this is a gift that did abound to the account of him that gave it, *Phil* 4. 17, 18, 19. This is now the Ministers portion; this *Paul* had, and the Churches of *Macedonia* and *Philippi* did do, and were desired to continue, 2 *Cor.* 8. 1, 2, 3, 4, 5, 6, *Phil.* 4. 17, 18. and *Paul* commendeth Churches for keeping the Ordinances, as he did deliver them, 1 *Cor.* 11. 2. and as he taught and ordained in one Church, the same he did in all the Churches of the Saints, 1 *Cor.* 4. 17. 1 *Cor.* 7. 17. this had he of his Master Christ, who commandeth saying, *Freely ye have received, freely give*, Matt. 10. 8. Therefore it is a sinful oppression

for

for Ministers to take by force of Law, for it doth dishonour Christ in his prerogative, whose Royalty it is to prepare for his Ministers; who saith he hath *all power, and will be with them that do what he commandeth, to the worlds end*, Matt. 28. 18, 19, 20.

Quest. *The Apostle saith*, as there is a change of the Priesthood, so *even so*, there is of necessity made a change also of the Law, *Heb.* 7. 12. *So it was not the Law, or portion of Tythes was changed, but the Priesthood*; *and even so as God in the Law, gave* Levi *the tenth by a Statute, even so hath God ordained, that they that* preach the Gospel, should live of the Gospel, 1 *Cor.* 9. 14. *that is, of the tenth of the earth, for so did the* Levites: *I may compell it without sin*; saith the National Preacher.

Ans. It is sinful for you to require Tyth of those that are not of your Flock, nor are of the Vineyard which you plant, 1 *Cor.* 9. The Apostle speaks onely, that the Gospel Preachers may eat of the fruit of their own Vineyard, and the milk of their own Flock; but you will have it of others, and prison those that cannot in conscience pay you; and this is not by rule of Gods Word, therefore not of faith, therefore sin, *Rom.* 14. 23. If your own Flock, to whom (as you and they say) you sow spiritual, if they will let you reap temporal; and they whom you teach in the Word, will make you partaker in all their good things, *Gal.* 6. 6. you are to take it as a fruit of their faith, *Phil.* 4. 17. But you must not make the Gospel burthensome, but without charge, *lest you abuse your power in the Gospel, and lose your reward*, 1 Cor. 9. 18.

Quest. *If the proportion be changed, be it so; yet must it be competent and honourable, for it is even so; and that was competent and honourable: what proportion will you have it?*

Ans. I would have it that which Christ commanded, and that is the Free-will-offering of those people that the Lord hath raised in faith to be willing to give; and the Lords people are a willing people, *Psal.* 110. 3. for the Churches of *Macedonia* were willing to their power, and beyond of themselves to contribute to *Paul*, 2 *Cor.* 8. 1. 3. *Paul* giveth in expres Command to *Timothy*, *If we have food and rayment, let us therewith be content*, 1 Tim. 6. 8. This is the Law, even Faith to perswade; this is the Portion, what they be able; this is the Honour, be content; *For godliness with contentment is great gain*, verse 6. Therefore you that have great Revenues of Free-lands of your own, which the Lords

might

might not have; yet are you not content but sinfully sue and prison poor men, yea those that are not at all partakers of your Teaching: Therefore it is not of Faith it is sin, *Rom.* 14. 23.

Quest. *But all Ministers have not Lands to maintain them, and if they have nothing but what their Flock in their Parish will freely give, they may starve; and would you thus have a Gospel-way to starve, Ministers, their Wives and Children? woe be to you you hard hearted people.*

Ans. Sir, you have said enough; it seemeth your Flocks are as faithless as you, that dare not trust Christ to provide for you, neither have they faith to believe you to be Christs Ministers, for *faith works by love*, Gal. 5. 6. and no other belief is faith, or is available in Christ Jesus. Therefore it is much to be feared, that that faith will not availe to Salvation in Christ, that doth not availe to the maintenance of his Ministers: But as the Prophets looked every one for their gain from their quarter, *Isa.* 66. 11. so you get a quarter, a Parish, and look for your gain from that quarter: and Christ never gathered his Churches by Circuit of Land, but by consent of people, taught Disciples, baptized; and so are not your Congregations, nor your self such a Preacher; look all the Acts and the Epistles of the Apostles for this, yet can you not find out such a practice as this: Therefore it is not of Faith, it is sin.

Quest. *What will you be so self willed? are you not to obey all Humane Laws for the Lords sake? those that resist the Power, resist the Ordinance of God, and shall receave damnation unto themselves*, Rom. 13. *The Power giveth it to me, and I will have it if you and I live together: your way is highly contemptious and sinfull.*

Ans. Pray Sir have patience; I am to obey every Ordinance of man for the Lords sake; but when *Paul* and *Peter* gave this Command, there was not one Christian King upon Earth, they knew not Christ, for if they had, they would not have crucified the Lord of Glory, 1 *Cor.* 2. 8 Therefore that was but in civil things, as Christ himself paid Tribute to *Cesar*; but Tythes were holy and might not be changed by men, *Levit.* 27. 30, 31, 32, 33. if Christ had not changed it, as he did, *Heb.* 7. 12, it must have been paid by the Israelites untill this day: and no other but circumcised Israelites were ever commanded to pay Tythes; would you have our Governours to do that, which God never commanded them nor us to do? Tyrants, or such as were sent in Gods

wrath

wrath to a people: God telleth the People by *Samuel*; That such a one will take your Sons and appoint them for himself, and your Daughters, and the tenth of your Seed and of your Vineyards, and use them to what imployment he pleased; till you should cry out in that day, because of your King, and the Lord will not hear, 1 *Sam.* 8. 10. to 22. See what a sin it is for a People to desire such a King; would you have such a King to bring the whole Nation under the wrath of God: Kings that did reign in the love of God to a People, among those People God will dwell; *when he sitteth upon the Throne of his Kingdome, he must have the Book of God, that his heart turn not away from that Law, and it shall be with him, and he shall read therein all the dayes of his life, that he may learn to fear the Lord, and to keep all his Statutes to do them; that his heart be not lifted up above his brethren, that he turn not aside neither to the right hand nor to the left, to the end that he may prolong his dayes in his Kingdome,* Deut. 17. 14. to 20. Heed it well; what was it that caused the Lord to subvert Kings and their children? would you involve the Land under the wrath of God? by perswading Governours to change that holy Ordinance of Ministers Maintenance, which Christ changed from proportion of Tenths, to the voluntary Free-will-offering, which Christ doth constrain by the band of faith and law of love; if the love of Christ be so strong as it was, to constrain the faithful both to labour and suffer for Christ, 2 *Cor.* 5. 14. is it now shortened? what will you now prove our Magistrates, your selves, and your people to be? I beseech you be not so covetous, contemptious, and self-willed against God; if you be, be sure your sin will find you out, *Numb.* 32. 23. It is a cursed sin to change the Ordinance of God, *Isa.* 24. 5, 6. Heed it well, God is not mocked; who dare affirm that the Law of Tyth is not changed? *Heb.* 7. 12. Or who dare affirm that the Lord hath not ordained, that the Preachers of the Gospel, should live of the Gospel? Even so, 1 *Cor.* 9. 14.

Quest. *Why be you so palpably mistaken? King* Hezekiah, 2 *Chron.* 31. *Neh.* 13. 9, 10, 11. *and good* Nehemiah, Command the people to bring in the Priests portion, that they might be encouraged in the Law of the Lord: *and you will take away their portions, for if they have no Law to force men to pay it, how shall they have any? Kings that be nursing Fathers, as in Gospel times they are prophesied to be; how can it be but they must compel?*

Anſ. I pray heed that text well, *Iſa.* 49. 23. *Kings ſhall be thy nurſing fathers, and their Queens thy nurſing mothers, and they ſhall bow down to thee with their faces toward the earth*; that is, they ſhall ſubmit to Chriſt, not overtop and change the Ordinances of Chriſt; they ſhall be ſo tender over the people of God, they ſhall bring them in their arms of love, not ſcourge them with the rod of power; they ſhall wait for the Lord, not make the Lord wait for them.

Queſt. *It is now changed into a civill thing, therefore Princes may inforce it.*

Anſ. I do not believe that, for it was holy to the Lord, *Levit.* 27. 22. It was not changed from being holy to be civil, for the Miniſters Maintenance is holy ſtill, *Phil.* 4. 18. *It is an odour of a ſweet ſmell, a ſacrifice acceptable well pleaſing to God*: Men nor Kings may not alter it, in the Law it might not be changed, *Levit.* 27. 22. nor was not changed, till Chriſt to whom all power in Heaven and Earth is committed, did change it himſelf: *Matt.* 10. 8. *Freely you have received, freely give: Even ſo hath God ordained, that thoſe that preach the Goſpel, ſhould live of the Goſpel*, 1 *Cor.* 9. 14. freely giving, and freely receiving: it is an abuſe of the Goſpel, to make the Goſpel chargeable, 1 *Cor.* 9. 18. Will you be the Miniſters of Chriſt? if you will not be content with Chriſts Maintenance, then you cannot be his Diſciples, you muſt follow him; when he was reviled, he reviled not; but you will perſecute thoſe that meddle not, nor have nothing to do with you.

Queſt. *Do you call this perſecution? when I ſhall recover my own Revenew, that was given for the good of the Peoples ſoules; I am moſt reſolved, I ſhall ſin if I do it not; the Magiſtrate gives it me, it is mine, not yours, you ſin againſt the eighth Commandement in reclaiming of it.*

Anſ. Theſe Magiſtrates never gave it to you, but the Book of Acts and Monuments, and the Charter of *England*; yea, and a Book called the Tything Table of *England*: doth fetch all their ground for it out of the Moſaical Law of God: and Princes being over-clouded with the darkneſs of Popery, and over-awed with the power of Popery, did make Lawes to make them pay it, as it was due (in their account) by the Law of God: This is ſo plain that it cannot be denyed. And our *Practice* that now is, did

did find it thus. Good King *Asa*, was a good King, and his heart was upright with the Lord, notwithstanding the high places were not taken away; so may for ought I know, our *Protector* it is not his Law I hope, but the old *Romish* Laws that he found here; if he find them not out, his sin will find him out; but he hath expreſt as much diſlike as doth make me hope better things of him; for when poor men were impriſoned, he ſet them at liberty, though it were ſome loſs and danger to him: We are to pray for him, and all that are in Authority, that under them we may live a quiet and peaceable life, in all godlineſs and honeſty, 1 *Tim.* 2. 2, 3. Mind this, is ſuing for Tythes peaceable? I think not; did ever Chriſt give any ſuch precept? or his Apoſtles ſuch an example? I know no were ſuch a rule, that Magiſtrates could take the tenth of my labours, and give it to whom they pleaſe, though ſuch as rule in Gods wrath will do it as hath been ſhewed before: you judge you have a Law for it; I anſwer, ſo had the Jews, that Chriſt ſhould die; but was that a godly Law? ſo I ſay, is your Law a godly Law? if it be ſhew it, where God commanded ſuch a thing as to require Tythes of any that is not of your Congregation. You threaten me with the eighth Commandment, I pray charge your ſelf for coveting the fruit of my Land, and the tenth of my labours; what! will you prove your ſelf a legal thief, by Law to ſteal my goods, as the Jews by Law would kill Chriſt? the Lord perſwade your heart otherwiſe; your turning of things upſide down, will be eſteemed as the Potters clay, *Iſa.* 29. 16. *Woe unto ſuch as ſeek deep to hide their works from the Lord*, verſ. 15. Be it known to you, that thoſe Princes Laws that firſt eſtabliſhed Tythes in *England*, did eſtabliſh alſo the Catholick Faith of the Church of *Rome*, to be the true Faith, and all Traytors that denied it; how think you of that Law, was it godly? I think it not hard to prove one as well as the other, though both ungodly: What Agents of evil, and Pack-horſes of ſin would you have our Magiſtrates to be? firſt to make us covenant againſt all Popery, and Popiſh Innovations, and for a reformation according to the Word of God; and then lay us in priſon if we cannot pay Tythes, a chief relique of popery.

I muſt ſay, God provided for the maintenance of Miniſters before Chriſt, *Numb.* 18. Chriſt appointed his Miniſters maintenance, *Matt.* 10. *Freely have yee received, freely give*, as before hath

hath been proved: But whose be you, or whence do you come? are you ashamed of your Geneology? have you killed your Fathers, and now deny the kindred? when did any other adopt you I know not? you say your Father gave you the Tyth of my labours, therein you go beyond my memory and understanding, except it were the Pope; for Princes divided their Dominions into Counties, Hundreds, and Burroughs; and the Pope overtops them with his Supremacy, and divides it again different from them, into Episcopal Sees, Diocesan Bishopricks, and Parishes; every Diose his Bishop, and every Parish his Cletk; whereof you claim your selves to be Rectors, to rule; is this to rectifie or rule by the Word of God? God give the People hearts to make conscience of their Covenant.

It seemeth to me that you found more sweetness in the Tyth that poor men labour for, than in tuition and government; you can well digest that poor men do suffer in goods and conscience under you, but not that the Bishops should rule over you; is it not like Mother, like Daughter: I would I could see you prove this false. A word to the wise is enough.

But you say, that *it is that Revennew, that was given for the good of the peoples souls, and you dare not so betray your Parish, as to lose it, or rob them of it.*

I *answer*, then I wonder not that you laboured so much, the choice of such Parliament men, as had Parsonages of their own, (as they call it) that helping themselves, they may help you: But is this godly, for such to rob their Ministry of half the Parsonages in the Land? some such man as you account, will rob a Parish of a Parsonage of a hundred or two a year, and then make out his Warrant to strain some poor man for five shillings of Vicarage Tythes: If non-payment of this be robbery and against the eighth Commandment, as you threaten me it is, and indeed it was in the time of the Law, *Mal.* 3. 8, 9, 10. then what thieves do you labour to make Magistrates? yea by your own words they must needs be soul-robbing thieves; I wonder how you can thus walk together except you be agreed, *Amos* 3. 3. either they be robbers in robbing you, or else you be robbers in robbing us, that are none of your Congregation; take heed of that place, *Hos.* 6. 9. *Do not joyn to rob by consent.* Why do you make affinity with such men, unless you judge great thieves to be the fittest men, to

make

make little thieves make restitution, or lay them in the Jayle till they do it: Leave off charging of me with the eighth Commandment, till you leave affinity with such men, and preach down those soul-robbers, or at lest charge not me with theft: but it is like the Pope, saw his Clerks have too much to preach withal, when he took so many of the fattest Parsonages and gave them to Abbies and such like people; mind this, Antiquity doth not clear it from Iniquity; and now you would patronize it upon our Magistrates: is this of faith? shew me how, if you cannot, I pray at this time forbear your poor neighbour, that is chosen an Elder of a Congregation, baptized, and in the faith and order of the Gospel, and have preached freely to them many years; if you lay me in the Jayle, as you go about, what a soul-robber will you prove your self to be; I pray and beseech you forbear, for it is a sin, and you said you would have it unless I proved it a sin, you cannot do it of faith, therefore it is a sin, *Rom.* 14. 23.

Quest. *But do not you wrong me? though I said, that some did affirm from that change of the Law,* Heb. 7. 12. *that it was the Law of the Priesthood was changed, not the Law of Tythes; from your Scripture,* 1 *Cor.* 9. 14. Even so hath the Lord ordained, that they which preach the Gospel, should live of the Gospel: *even so, as the Lord by a Statute gave it to* Levi; *even so by an Ordinance hath he given it to us: but, I did not undertake to prove the affirmative, though you would put me upon it.*

Ans. Did you not? wherefore then brought you the example of *Hezekiah* and *Nehemiah*, 2 *Chron.* 31. *Nehem.* 10. 11, 12. and *Abraham* and *Jacob* for that purpose, to prove it by the Law of God, and you instance this, *even so?* 1 *Cor.* 9. 14.

When I asked you, whether you did demand it by the Law of God; you said no, you were no *Jew* nor *Levite*; neither did you preach a *Messiah* to come. When I asked, do you require it by the gift of indulgent Princes, you say no, yet to deceive the simple you plead both. But least we should say you are a legal Priest, yet no *Levite*; or the Minister of men, and so no Minister of Christ; you deny both Gods gift, and mans, that is, Princes gift: thus you turn things upside down, and dig deep to hide your devices, *Isa.* 29. 15, 16. as did the enemies of God of old; but it will prove all but as the Potters clay: It plainly appears you have no right at all, it is sin. I pray sue me no longer, for you cannot do it of faith, it is sin.

Quest.

Quest. *I tell you what right I have, it was a Legacy that was given me; men freely giving what was their own, and binding their posterity to it, to make good their grant. Secondly, God no where restraining them from so doing, but confirming mens lawful donations by the eighth Commandment.*

Ans. Now I see where you dwell, you dare not trust the right down Law of Christ with it, lest you lose it; you dare not resigne it into the gift of the Governour, lest he take it from you; though you would curry favour with him, to make him serve your turn, yet you dare not trust him with your *Diana*; you have digged deep now indeed, for I now must take your word for it, if it were so I must resigne it: surely it must be some ancient thing, done as long agoe as the Pope, or tyrant Kings, who thought every foot of *English* Land was their own: was ever all *England William* the *Conquerours*? you would think it hard measure if *Oliver Protector* should take away your Land, & say it is his; I dare affirm if he may take mine and give it to you, he may take yours and mine and give it to whom he will. I remember I read not long since of a King in his death-bed, did give the tenth of all his Land to the Priests that then were, (as the Acts and Monuments record) but it was out of a Popish perswasion, that they were due by the Law of God; and all was Popish then. I am sure you read of a Beast, *Revel.* 13. I hope you are better minded than to have our Governours his off-spring; and you have read of a Whore, I believe, *Revel.* 17. I pray do not so wickedly as to continue sueing of me, or any man for Tythes, lest you prove your self her off-spring. I pray mind, that when King *Henry* the eighth, suppressed the Popes Supremacy, he took it up himself; and after that Kings were the Supream, and so you did pray for them, but it seemeth your prayers were not heard, for providence hath disposed otherwise; and you prayed for the Tribe of *Levi*, which now you disclaim; you prayed for your reverend Fathers the Bishops, the Lord Bishops; did not the best of you do to them, as *Joab* to *Amasa*? for now you will be Lord Bishops to rule by force and violence your selves; what is this better before God think you, than the Hood, Tippit, Surplice, Crosse in Baptisme as you call it, did they come all from that holy Father the Pope? When *Henry* the eighth took the Parsonages from the Priests half of them, he called them spiritual livings, till he robbed his spiritual Fathers of them, and gave them

to his temporal favorites, and then he gave a temporal for them, but the remainder he called spiritual still, because he left it for the Ministers maintenance; and the Ministers maintenance was ever, and ever will be holy to the Lord, yea, and *an odour of a sweet smell, a sacrafice acceptable and well pleasing to God*, Phil. 4. 18. *Lev.* 27. 32, 33. It may not be changed, it appertains to Gods worship, he will appoint, and he did appoint, and he will have his appointment stand; woe to him that doth add, or detract from it; it was not for Popes workings, to appoint either portion, or Law to force it, no more than it was for Tyrants to take the tenth of the Peoples Seed, and Vineyards, and Olive-yards, and of their Sheep, and give it to whom they pleased; as before hath been proved, 1 *Sam.* 8. 10, to 22. but godly Kings may not do so, *Duet.* 17. 14. to 20. I pray bring not our Magistrates, nor your selves, so under the curse of God, as to change his Ordinance which he set forth to be free; you are greedy enough of filthy lucre, you need no bait, I pray live by faith; believe it, if your Flock be faithful Sheep, they will be a willing people, *Psal.* 110. 3. but now you confess it is changed, because when you are put to it indeed, you claim it as a humane right; will you make that common or humane which Scripture calleth holy, *Levit.* 27. 32, 33. and *an odour of a sweet smell, a sacrafice acceptable to God*, Phil. 4. 18. If it be a civil or common thing, it may be done or left undone, till the Magistrate compel it, and then it must be done: heed well your consequence, then if Magistrates please, Christs Ministers shall have maintenance, and if they so please, they shall have none, and yet no sin to them; for where I pray, hath God or Christ ordained such a thing.

Christ hath ordained, that *they that serve at the Altar, should live of the Altar, and they that preach the Gospel, should live of the Gospel*, 1 Cor. 9. 13, 14. Is this the Magistrates pleasure? faithful Magistrates were none upon the earth when Christ was on the earth, for *Paul* saith, *none of the Princes of this world knew him*, 1 Cor. 2. 8. would Christ trust Magistrates with such a thing rather than his faithful people, you would judge Christ as faithless as you, and as ignorant both; is that you charge me with pain of a breach of the eighth Commandment, at a Magistrates pleasure? I would you would see your self, how your Donation confounds it self.

But

But you say, *you claime it not as any thing due by the Law of God, to his Gospel Ministers, but by free gift of those that owed the Land, and they gave it to the Rector of the parish for preaching.*

Ans. Then it appears you had no right unless you were a Rector as you say, then it seemeth you had rather trust to an old Popes Donation, and such Magistrates as will make it good; than Christs ordination, and the milk his faithfull flock will afford.

But now you being put from your divine plea, I pray tell me what proportion it is, but the free will of the giver? did you ever find it a Tenth by Christs appoyntment? if you did, then shew it in your next; I pray be not offended, I pray take in good part that I prove it to be a sin for you to require Tithes of me; for you threaten to recover it of me unless I prove it a sin; now if you require it by no Law of God, as the Minister of Christs wayes, nor by the gift of indulgent Princes, but by some old Popish Statute; which *Statute* in another case, saith it shall be treason to desert the Catholick Church of *Rome*: will you desert their faith, yet forsake Jesus Christ, and go to them for maintenance; it is clear in the Acts and Monuments, that after *Austins* coming into *England*, Tenth were not required, but Free gifts was the only maintenance; therefore it is clear, that you do not follow the Pope in the best, but in the worst, for Pope *Gregory* wrote to *Austin*, that the Oblations of the People should be devided into four parts: the Bishop should have one part to keep hospitality for New comers; and his Clerks a second; the Poor a third; and the fourth for the Church; Acts and Monuments shew this; therefore it seemeth clear to me, that as the Watchmen then lookt for gain from his quarter, *Isa.* 56. 11. like the Watchmen of *Jerusalem*, who were blind; and in those dayes could but read an Homily, yet now must they rather turn back again as it were into *Egypt* for Onions and Garlick, than to feed upon Manna, the Lords Free-gift; but Christ would have no such snare left open, to sink Gospel-Ministers with, as they bid; therefore thus to your paper, it was Christs prerogative to provide for his House as a Son, and changed his Ministers wages into a Free-gift, and not Tyth.

It is strange that Gospel-Ministers should reason so carnally, as to say, *If there be no Law civil to recover Tythes, then may the Ministers of the Gospel starve*; as if Christ ruled not at all in the hearts of his servants, to raise them to a free contribution; no more than

he rules in your hearts to be content with Christs portion; as if Christs promises, *Matt.* 28. 19, 20. were of less worth to depend on than Princes Laws.

Is it not strange (all things considered) that ever the National Teachers should desert the Church of *Rome*, and yet love the *Dicta* of Tythes so much. *Rome* would not trust Princes with such a thing no longer than she kept them under her own Supremacy, and she carried both swords: truly it seemeth to me, that this is it the National Teachers mainly want, to be not onely Bishops, but Lord Bishops; no, no, Christ left no such thing: Christ left his Ministers to be Stewards, not Lords over his House, to feed on the milk of the Flock, not the blood, 1 *Cor.* 9. He changed it into a free gift of his faithful people; he left it not to the pleasure of Magistrates, for then his faithful Ministers should hardly get a livelihood; for faithless Magistrates love not faithful Ministers; nor faithful Magistrates know not how to love Tyth-mongers, because they are so unfaithful: Experience is a special Teacher, for Tyths is such a snare, that the Babylonish Whore hath guilded her Cup with that; those that thirst after this filthy lucre, are so drunk with it, they stagger too and fro, like drunken men; for some have preached against it, till they got a Parsonage, which the People did help them unto, by petitioning to the Magistrate for them, and having obtained (as you say) according to Law, they sue and look for their gain from the quarter, as other do; this your Predecessor did, who lost the love of the people by that means; and then takes twenty pound *per ann.* of you to let you have it, and cometh once or twice a year for his money, and preacheth a Sermon to colour it over: more might be said from experience in this Parish, but I spare, and pray Sir do you so, and sue me no longer for Tythes, for it is sinful for you so to do.

As for your affirming *the gift of the owners of the Land*: I answer, I know no such thing, nor can you shew any such gift that ever hath been given in our Parish.

I answer further, no man, neither Governour, Father, or else, can lawfully give away the labours of another, that is yet unborn, and without labour there is no Tyth Corn; an unheard of whimsey to blind the People, as if it were lawful for men by will, to make slaves of their posterity for ever.

I hope now you will desist your suing of me, for it is not of

And therefore it is sin; I beseech you for his sake, who dyed for our sake, bring not such a misery upon your poor neighbour, nor sin upon your own soul.

And therefore I will further prove, that it was changed by Christs Ordinance; I prove it thus.

1. By Scripture text, that it was done by Ordinance.
2. By Scripture example, that it was free proportion.
3. By Reason grounded upon Scripture, why it was changed to the free proportion of the faithfuls will.

1. It was changed by an Ordinance; first, Tythes were given to the Children of *Levi* for an inheritance, *Numb.* 18. 21. *Behold I have given the Children of Levi all the tenth in Israel, for an inheritance for their service, which they serve, even the service of the Tabernacle of the Congregation*, verse 23. *It shall be a Statute for ever throughout your generations, that among the Children of Israel they have no inheritance*, verse 24. *But the Tythes of the Children of Israel, which they offer as an heave offering unto the Lord, I have given to the Levites to inherit, therefore I have said unto them, among the Children of Israel, they shall have no inheritance.* Look Exod. 29. 27, 28. Levit. 7. 14, 32. Numb. 15. 19, 21, Numb. 18. 11, 29, 31.

The heave offering signifieth free, and lifted up; that which the Israelites did freely lift up, was the Levites inheritance, *Abraham* and *Jacob* vowed it first freely, then God commanded it justly, and gave it the Levites graciously, yet for their service; but with this condition, *Numb.* 18. 26. That they offer the tenth of their Tythes so taken, a heave offering for the Lord, *vers.* 26. 28. *When ye take of the Children of Israel the Tythes which I have given you for an inheritance, then ye shall offer up a heave offering of it for the Lord, even a tenth part of the Tyth; and ye shall give there of the Lords heave offering to Aaron the Priest*; and *Aaron* was the high Priest, *Heb.* 7. So *Levi*, that took Tythes was bound to pay Tythes, signifying a higher than *Levi*, and Christ was not a Priest after the order of *Aaron*, *Heb.* 7. 11. but after the order of *Melchisedec*, *Heb.* 6. 20. And he sprung out of Juda, of which Tribe *Moses* spake nothing concerning the Priesthood, *vers.* 15. And it is yet more evident, for that after the similitude of *Melchisedec*, there

there ariſeth another Prieſt: heed it well, it is the ſcope of the Spirit, to prove that as certain as Chriſt is come in the fleſh, ſo certain he is a Prieſt, a high Prieſt, and ſo certain he changed the Prieſthood, *verſ.* 12. *And the Prieſthood being changed, there is made of neceſſity a change alſo of the Law*; he bindeth it up with an ALSO; *there is made of neceſſity a change ALSO of the Law*; mind well, he bringeth a neceſſity of the change of the Law, from the change of the Prieſthood, and he proves both evidently from the change of the Tribe; of which Tribe, *no man gave attendance at the Altar*, verſ. 13. As if he ſhould ſay, as certain as Chriſt is come in the fleſh, and as certain as he ſprang from Juda, ſo certain the Law of Tythes is changed; for ſo ſaith the Word, *verſ.* 12. *For the Prieſthood being changed, there is made of neceſſity a change ALSO of the Law*; obſerve it well, *for the Prieſthood being changed*; he doth not ſay if it be, but he ſaith it is changed; and this change hath made a neceſſity to change alſo the Law, one is as certain as the other; as certain as the Tyths of Iſrael were given to *Levi* by a Law, they conſecrating it, by offering the tenth of the tenth (as before hath been proved) unto *Aaron*; now Chriſt now being come, a Prieſt after the order of *Melchiſedec*, changeth Tythes into a free proportion of Free-gift, Vow, Covenant, and Oblation of thankfulneſs, as *Abraham* gave it to *Melchiſedec*, and *Jacob* to God at the firſt, *Gen.* 14. *Heb.* 7. *Gen.* 28. therefore it is changed; that although it was once a Statute in Iſrael to pay Tythes, yet as certain now, as Chriſt is not a Prieſt after the order of *Aaron*, but after the order of *Melchiſedec*; and Chriſts Goſpel-Miniſters, not the natural ſons, or Tribe of *Levi*; ſo certain is the Law of proportion of maintenance changed.

Now that it was done by an Ordinance, is as plain; *Paul* maketh out, 1 *Cor.* 9. 13. *Do ye not know that they which miniſter about holy things, live of the things of the Temple; and they which wait at the Altar, are partakers with the Altar*, verſ. 14. *Even ſo hath the Lord ordained, that they that preach the Goſpel, ſhould live of the Goſpel*: heed it well; *EVEN SO*; that is, even ſo as once the *Levites* by Gods Ordinance, were to live upon Tythes, *Numb.* 18 31. Even ſo, Chriſt having aſcended upon high, and hath given gifts to men, for the work of the Miniſtery, *Epheſ.* 4. 10, 11, 12, 13. commandeth, *freely ye have received, freely give*. Matt. 10. 8. *The labourer is worthy of his hire*, Luke 10. 7. *Paul* doth rea-

son upon this account, 1 Cor. 9. 7. *Who goeth a warfare at any time at his own charge; who planteth a Vineyard, and eateth not of the fruit thereof; or who feedeth a Flock, and eateth not of the milk of the Flock:* As if he should say, our Master Christ whose Souldiers we are, will provide for us; our Lord, whose Vineyard we plant; our great Shepherd, whose Flock we feed, hath ordained us a livelihood, for he hath ordained, *that they which preached the Gospel, should live of the Gospel*, verse 14. Although the proportion be changed, the portion is not taken away; for as it is written in the Law of *Moses*, *Thou shalt not muzzel the mouth of the Ox that treadeth out the corn; Doth God take care for Oxen?* verse. 9, 10. *Or saith he it altogether for our sake? for our sakes no doubt this is written, that he that ploweth, should plow in hope, and that he that thresheth in hope, should be partaker of his hope*, verse. 11. *If we have sown unto you spiritual things, is it a great thing if we reap your carnal things?* verse. 12. *Though we use not this power, yet we have this power; for God hath as well ordained, they that preach the Gospel, should live of the Gospel*, as he hath ordained the *Levites* should live by Tyths: but so as we may not use compulsion, *for it were better for us to die than that any man should make his glorying void*, verse 15. *For though I preach the Gospel, I have nothing to glory of, for necessity is laid upon me, yea, woe is me if I preach not the Gospel, for if I do this thing willingly, I have a reward; but if against my will a dispensation of the Gospel is committed unto me*, verse 16, 17.

Quest. *But tell me then what power you Gospel-Ministers have, if it be thus ordained?*

I answer: This is verily my reward, when I preach I make the Gospel without charge, that I abuse not my power in the Gospel. This note; as if the Apostle had said, I have power to take it, if they will give it me, yea they ought to make me partaker of all their good things, *Gal. 6. 6.* yet I must not compel them to it, no otherwise than to shew it unto them, *lest I abuse my power in the Gospel*, verse 18. This is the period of all, the Gospel must be free, and kept free from mans power, for this is the Ordinance of God.

Thus for the first, it was changed in Proportion, not destroyed in propriety; nor do I know where God ever gave any Magistrate command to inflict Tythes, or a punishment upon non-payers of Tythes:

Tythes. Tythes were alwayes holy, *Levit.* 27.30, 32. *And the Lords people shall be willing in the day of his power*, Psal. 110. 3. *And whosoever was of a willing heart, he was to bring an offering to the Lord*, Exod. 35. 5. *They came every one, whom his spirit stirred him up, and every one whose heart made him willing*, verse 21. *And they brought the Lords offering, to the work of the Tabernacle: And they came men and women, as many as were willing hearted*, verse 22. *And the Children of Israel brought a willing offering unto the Lord, every man and woman whose heart made them willing*, verse 29. Heed it well, only those things were to be consecrated to the service of the Lord, that were brought with a willing heart, and that God accepts, 1 *Chron.* 28. 9. 1 *Chron.* 29. 5. This was typical; *God loveth a cheerful giver*, Prov. 11. 25. Therefore Christ ordained, *that every man as he purposeth in heart, so let him give, not grudgingly or of a necessity, for God loveth a cheerful giver*, 2 Cor. 9. 7. 1 Cor. 9 14, 18. And *Paul* commendeth the graces of God bestowed on the Churches of *Macedonia*, 2 Cor. 8. 1. He *bears them record, that beyond their power they were willing of themselves*, verse 3. *praying* Paul *with much intreaty, that he would receive their gift, and take upon him the fellowship of the ministration to the Saints*, verse 4. *And this they did, not as we hoped, but first gave themselves to the Lord, and unto us by the will of God*, verse 5. Thus the Churches of *Macedonia* gave freely; and *Paul* desired *Titus* their Elder, *that as he had begun that he would finish*, verse 6. And as *Paul* ordained in one Church so he ordains in all Churches, 1 *Cor.* 7. 7. *As God hath distributed to every man so let him walk; so ordain I in all Churches*: and as he preached in one Church, so in effect to all Churches, 1 *Cor.* 4. 17. So it is clear, that it was not Tenths, but Free-gifts that the Churches of *Macedonia*, and all other Churches maintained their Ministers withal; *Paul* nor any other claimed any by might of power civil, but by right of power spiritual; and such onely were the weapons of his warfare.

Now contract all in this sum; That the Ministers maintenance was a holy, not a civil thing, *Levit.* 27. 30, 32, 33.

And so is it in the Gospel times; *it is an odour of a sweet smell, a sacrifice acceptable well pleasing to God*, Phil. 4. 18.

This was ordained by a Statute Law, *Numb.* 18. 19.

It is now a Gospel Ordinance, *that those that preach the Gospel, should live of the Gospel*, 1 Cor. 9. 14.

It

It was changed, when and as the Priesthood was changed, *Heb.* 7. 12. and is as certainly changed as that is, *Heb.* 7. 14, 15.

It is changed from the proportion of Tenths, into the proportion of the mind, and heart of the giver, 2 *Cor.* 9. 17. 1 *Cor.* 9. 14. 18. it must not be an inforced charge, *verse* 18.

2. The examples of it; the Churches of *Macedonia* had this rule, 2 *Cor.* 8. 1, to 4. And *Paul* desires *Titus*, that it might so continue as they had begun, *verse* 6.

And what doctrine, or discipline *Paul* preached and ordained in one Church, the same he did in all Churches, 1 *Cor.* 7 17. 1 *Cor.* 4. 17. therefore it is a cursed sin to change it back again, *Isa.* 24. 5, 6, 7.

3. Now for the reasons why it was changed from a proportion of Tenth, to the proportion of the will of the faithful.

There is one ground of necessity, that proves that it must needs be so, *viz.* God accepts no other, *Phil.* 4. 18. *Paul* calleth this *an odour of a sweet smell, a sacrafice acceptable and well pleasing unto God*; and that with which *God shall supply all their need according to his riches, in glory by Jesus Christ*, verse 19. And this was that fruit, that did, and should abound to their account, *vers.* 17. And this was a gift: *not that I desire a gift, but I desire fruit that may abound to your account*: heed it well, there cannot be a safe account without it: *Pro.* 11. 25. *The liberal soul shall be made fat, and he that watereth, shall be watered also himself.* God accepts of no other, nor will bless or water no other: *He that killeth an Ox, is as if he slew a man, he that sacrificeth a Lamb, as if he cut off a Doggs neck, he that burneth Incense as if he blest an Idol*, Isa. 66. 3. The Lord will have no other service but what himself chooseth, and that is a willing sacrafice, not Tenth, nor Princes, nor Priests will: *Who hath required this at your hands, saith the Lord?* Isa. 1. but that which the teachings of the Spirit brings forth in the faithful: Therefore as Princes, and Priests will give an account at the day of Judgment, let them take heed of changing this Ordinance of a Free-will-offering, into a stinted some of Tenths, which the Lord hath abolished, as sure as Christ is come in the flesh; therefore unless they will deny Christ come in the flesh, and so manifest themselves to be Anti-christian, let them not change this Ordinance, for it is a cursed sin to change an Ordinance of God, *Isa.* 24. 5, 6. And let all that will approve themselves the Lords faithful

faithful people, and under the power of his spiritual teaching, take heed how they neglect it; *For Gods people are willing in the day of his power*, Psal. 110. 3. A word to the wise is enough.

Quest. *Why did God change it think you, into a Free-will-offering?*

Ans. For four special reasons.

1. Because it should not insnare his Ministers with lucre.
2. Because it should not be an obstruction to the Peoples conversion; because of the burthen thereof.
3. Because a free fellowship should be a badge of faith.
4. Because a free fellowship should be a band of love.

Quest. *Shew the first if you can?*

Ans. Covetousness and greediness is such a thing, as is inconsistent with the Ministery of the Gospel, 1 *Tim.* 3. 3. Ministers of the Gospel, *having food and rayment, ought therewith to be content*, 1 Tim. 6. 8. *For they that will be rich, fall into temptation and a snare, for the love of money is the root of all evil*, verse. 9 10. *Which while some covet after, have erred from the faith, and pierced themselves through with many sorrows.* Experience of ages telleth us, that a Parsonage is such a thing, that men propound to themselves to make their Sons Scholars, then they may be capable to get a Parsonage, and so they are made rich; and if a Parson be but sick, as not like to recover, what riding, running, and too often Symony is, and hath been seen, to the Patron for the gift; and till Law restrained, what plurality of Livings, did some take into their hands? yet many having temporal Inheritance in plenty besides, which the *Levites* might not have; the Lord said, *It shall be a Statute for ever throughout your generations, that among the Children of Israel, they have no inheritance.* Heed it well; I never yet heard any Parson that pleaded so much for a Law for Tythes, plead at all for this Law, *Numb.* 18. 23. But they get a quarter, a Parsonage, that they may know the bounds of the Parish, and then they all *look to their own way, every one to his gain from his quarter*, Isa. 56. 11. And then they *make the people to erre, in crying peace, peace, but he that puts not in their mouthes, they presently prepare warre against him*, Mich. 3. 5. Though they are men of vast estates in temporals, yet if a poor needy Farmer use Land in their quarter, and cannot in conscience pay them Tythes, they will lay him in prison for it if they can: They *through Covetousness with faigned words*,

words, *make merchandize of the people*, Isa. 56. 2 Pet. 2. 1, 2, 3, 4. Rom. 16. *Isaiah*, *Paul* and *Peter*, foresaw it, and we now see it; Christ ordained otherwise for his faithful Ministers; they should live not as *Judas*, who went and said, *what will you give me?* *Judas* Table became a snare, *Psal.* 69 22. *Rom.* 11. 9. That which should have been their welfare, became a trap. *Judas* should not have filled his bag, nor furnished his table, with, *what will you give me?* but with what they did freely give him. But these are so much ensnared, they will furnish their tables with, Thus much will I have; and like the Priests boyes, say; *If you will not give it me, then I will take it by force*, 1 Sam. 2. 15, 16, 17. *Wherefore the sin of the young-men was very great before the Lord.* Tell me I pray you, if there were ever any tittle in Scripture, that either desired, or required any Gentile to pay Tythes, to such as were not related to them in Covenant? and I will submit: be not worse than *Judas* I pray you; I do not, I dare not believe, that ever Christ would leave such a snare for Satan to catch his Ministers in; no; he changed it, as hath already been proved. But as it was in *Jeremies* time, *Lament.* 4 12, 13, 14. *The Kings of the earth, and all the inhabitants of the world, would not have believed that the adversary, or the enemy should have entered into the gates of Jerusalem. Yet for the sins of her Prophets, and the iniquities of her Priests, that have shed innocent blood, the blood of the just in the middest of her. They have wandered as blind men in the streets, they have polluted themselves with blod, so that men could not touch their garments.* Though this was properly of Christ spoken, yet was it of all his Saints to the worlds end: And do not the Priests ensnare themselves at this day now, and that for this filthy lucre of Tythes; witness, their striving for Parliament men, for what was their word of inquiry? was it not this? Is he for Tythes? if he be, let us all voice for him: Tythes is their *Diana*, that they look should uphold them; this golden cup hath the Whore ensnared our poor Nation withal a long time, *Revel.* 17.

And let all men see how it is done; say we that Tythes is changed from a Tenth, to a Free-gift, *Heb.* 7. 12. *For the Priesthood being changed, there is of necessity a change also of the Law.*

They say the Priesthood is changed, they themselves are no *Levites*, to whom, and to whom onely Tythes were first given, *Num.* 18. 20. But we are Christs Ministers, therefore it is ours; it is

changed

changed from the Levites to us; that Law which gave it to them, giveth it to us, by an Ordinance of God, say they: And it is changed by an Ordinance say we, 1 *Cor.* 9. 13, 14. *Do ye not know, that they that minister about holy things, live of the things of the Temple, and they which wait at the Altar, are partakers with the Altar: Even so hath the Lord ordained, that they that preach the Gospel, should live of the Gospel.* They expound it thus; *Even so, so, even so, as Tythes were then due to the Levites by Gods Ordinance, even so are they due to the Preachers of the Gospel by the Lords Ordinance.* Heed it well; if this *even so* be as they say, then *even so* must be the curse for not paying of them; and then this whole Nation hath robbed God, and is cursed with a curse therefore, *Mal.* 3. 8, 9. for half the Tythes in *England* are impropriated from the Ministers, and that by the greatest men in Authority, and by those that make out Subpœna's, and Warrants for and in the behoof of the Priests: Thus by the exposition of these two places, they will bring our Governours lyable to the curse of God, and yet make them the greatest thieves that can be, and the Priests drudges for to lay little thieves in the Jayle.

But this *even so*, is not so meant of proportion of Tenths, but of proportion of Free-will-offerings; for *Paul* saith, *that he did not desire a gift so much to supply his own wants, for he had learned* that which *Englands* Priests never yet learned, that is, *in every condition to be content*, Phil. 4. 11, 12, 17, 18. But *Paul desired a gift onely as it was a fruit of the Phillipians faith, that might abound to their account*, vers. 17. and that was *an odour of a sweet smell, a sacrifice acceptable, and well pleasing to God.* And no other thing doth *Paul's Even so* import in that place; for if that *even so*, were meant Tenths, how unfaithful was *Paul* to conceal it, and exhort the People, and make use of another thing himself; nay, Tythes would have taken very well at that time, as Circumcision was hardly to be withstood; therefore *Paul* did very unwisely, and unfaithfully too, if it were Tythes that the Lord had ordained for his Ministers maintenance: Nor can there be found one complaint in the Book of God, after Christ nayling the Ceremonies to his Crosse, that there was any robbery to God in with-holding of Tythes: *Paul* indeed confesses, that he had robbed other Churches in taking wages of them, to preach the Gospel freely to the *Corinthians*, 2 *Cor.* 11. 8. but not a word of Tythes.

Object. *But some say in Gospel times, Kings shall be thy nursing fathers, and Queens thy nursing mothers; therefore it is lawfull for them to give the tenth of the Lands to the Ministers they approve of; for preaching of the Gospel.*

Answer; If Kings will shew themselves Tyrants, and reign over a People in Gods wrath, *they will take the tenth of your seed, and of your Vineyards, and give to his officers and to his servants, and to his Eunuchs: and he will take the tenth of your sheep, and yee shall be his servants; and yee shall cry out in that day, because of the King which yee have chosen, and the Lord will not hear you in that day*, 1 Sam. 8. 15, 17, 18. But Kings that rule in the love of God, must have the Book of the Law of God to be their guide; *for it shall be with him, and he shall read therein all the dayes of his life, that he may learn to fear the Lord his God, and to keep all his Laws, and his Statutes to do them*, Deut. 17. 19. *That his heart be not lifted up above his brethren, and that he turn not aside from the Commandment, to the right or to the left; to the end that he may prolong his dayes in his Kingdome, he and his children*, vers. 20. If Kings may be Tyrants, Kings may do it. Now let the wise judge what it is that rooted out Kings, and their Children; and what the National Preachers would bring Kings unto in following of their desires.

Object. *But you will lay aspertion upon our Government for prosecuting the Law for Tythes.*

Ans. Not so; but praise God for what liberty we have had under our *Protector* that now is, of which, we nor our fathers did ever enjoy so much till now; although this Idol, *Diana*, of Tythes be not yet wholly taken away. It is the old corrupt Law which Tyrants formerly made, hath done it, by reason of covetous instruments, that did lay some poor men in prison for Tythes; but the *Protector* vouchsafed to free them himself, although it were to his danger and damnage. King *Asa*. 1 *Kings* 15. 14. did pull down many Idols and evill things; *but the high places were not removed, nevertheless Asa's heart was perfect with the Lord all his dayes. We are to pray for him and all that be in authority, that under them we may live a peaceable and godly life, in all godlinesse and honesty*, 1 Tim. 2. 1, 2, 3. And thus much for the first Reason, why it was changed.

Now for the second Reason, why it was changed from a stinted proportion of Tenths, to the proportion of the free movings of Gods Spirit in the faithful; (*viz.*) *Reason*

Reason 2. Because compulsion should not be an obstruction, or hinderance to the Gentiles imbracing the Gospel.

This *Paul* proves, 1 *Cor.* 9. 6. *Have we not power to leave working?* And he saith *he wrought and laboured with his hands to that end, that he might not be chargeable,* 2 Thes. 3. 8, 9. *Not because we have not power, but to make our selves an example unto you to follow us.* vers. 9. Therefore he saith, *I have used none of my power,* 1 Cor. 9. *For this is my reward then, verily that when I have preached the Gospel, I make the Gospel of Christ without charge,* verse 18. *lest I abuse my Authoratie in the Gospel.* Heed it well; this is the very cause that the Ministers must forbear their own power, and lose their own right, and all to make people in love with the wayes of Christ, and this was but in challenging free contribution; much more is it unreasonable, that they should impose Tythes upon them: Therefore it is sinful for any man pretending right, as Minister of Christ, by any Law of God or Man, to sue for, or challenge Tythes: Christ hath changed it by an Ordinance, 1 *Cor.* 9. 13, 14. into a free Contribution, *Phil* 4 18. yet it is *holy, Levit.* 27. 32, 33. *and a sweet odour of a sweet smell, a sacrafice acceptable*; it may not be changed *Isa.* 24, 5, 6. *Levit.* 27. 33. little or much

Reason 3. Because it should be a badge whereby Christ will have his Church known, even their willingness.

Christs people are a willing people in the day of his power, Psal. 110. 3. Oh! what an honour was it to *Abraham's* faith, that he payed Tyths freely to *Melchisedec*, who was a Type of Ghrist? how did this fruit of Faith honour Christs greatness, *Gen.* 14. *Heb.* 7. And *Jacob* by faith chose God to be his God, and he gave him the Tenth of all that God gave him, *Gen.* 28. In the first building the House of the Lord, none were compelled, nor inforced to bring their gift, but those that their hearts made them willing; all was free: And it was a badg of the Churches faith at *Macedonia*, 2 *Cor.* 8. 1, 2, 3. that they freely contributed unto the Ministers of God. And *Paul* onely commended the *Philippians* for their so doing, and desireth it for this end, *that it may further their account*; *for he*, for his part, *had learned in all cases to be content*, Phil. 4, 16, 17, 18. *But this was an odour of a sweet smell,*

smell, a sacrifice well pleasing to God; as before has been proved. Therefore it is no great wonder that Gods judgments do impend Nations, whose Princes and Teachers hinder this odour. *He that hath ears to hear, let him hear.*

Reason 4. Because it should be the band of love, still between the Ministers and People; for the Minister is a Servant, not a Lord; and shall the Servant sue for that which was never promised, and especially of those which never were related to him? No surely, let him first by his labours deserve it, and then the love of Christ will constrain; else have not the Church that faith that works by love, *Gal.* 5. 6. 2 *Cor.* 5. 14.

Therefore let Minister and People *prove* themselves.

FINIS.